3: Barrett E-5 (1908-1909)1925
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Furthermore, treatment by magic is almost the only 755
remedy known to the Cayapa, and implicit confidence is reposed in the shaman with his conniving spirits. It may be said that almost without exception no herb remedies are taken internally, and very few are applied externally.

For cuts or serious bruises where it is obvious to the 752
Cayapa mind that spirits are not at fault, the wound is generally sealed with brea, the wax of a small bee. This is applied while hot, and appears to have a genuine medicinal value, since it tends to sterilize the affected spot and reduce the probability of infection, so deadly in tropical countries. Similarly a piece of green leaf may be placed over a cut or bruise or over a running sore to protect it from the air, and especially from annoying and dangerous insects. This treatment is used especially for the ulcers which result from the bite of a small mosquito found in large numbers in this part of the tropics. Almost any kind of a leaf serves this purpose, and the treatment has of itself no aseptic virtue.

For anything more serious than a cut, bruise, or ulcer, no treatment is used other than bathing the wound occasionally and perhaps bandaging it, since such cases are considered too serious to yield to treatment. This is 752
especially true of an ailment caused by something of 755
foreign origin, as a gunshot wound, which, being due to an instrument of which the Cayapa have no aboriginal knowledge, cannot be cured by a shaman. If, on the other hand, a wound of this kind results in complications, such as increased temperature, a shaman is summoned to treat it for the reason that the affection is obviously due to the presence of malevolent spirits; but the Indians

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752 753 maintain that a shaman never attempts to cure the wound itself. A case of this kind observed in 1909 was that of a young man who had been accidentally shot at close range. There were seven buckshot holes through the calf of the leg, and each formed an ugly gangrenous wound. When first seen seven days had elapsed since he had received the wounds, but no treatment, magic or otherwise, had been given other than the bathing and bandaging above mentioned.

756 778 A shaman's paraphernalia consists almost invariably of three classes of objects. First, one or more small lance-shape wands of black wood, each possessing special magic power from the spirit or spirits residing therein; second, a bottle of a decoction of rum and bejuco; third, a number of smooth black stones, potsherds, and similar objects of unusual forms. Especially valued are the ancient stone axes, either whole or fragmentary, which are found now and then about old village-sites and mounds or along the banks of streams. These objects, as before stated, are all supposed to be inhabited by spirits. One may be the abode of only a single spirit, while another may contain as many as ten or a dozen. One stone ax, for example, in possession of a shaman near Punta Venado, was said to contain five spirits. When an attempt was made to purchase this ax from him, he was greatly in doubt whether it would be wise and proper for him to part with it. To settle the matter he sprayed the stone with the decoction of bejuco and rum, and sang and whistled to it for a considerable time, meanwhile gazing at it intently. At last he pointed out the exact positions

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of witchcraft. Barrett records that very little attention is given to wounds per se beyond the application of hot beeswax or a leaf to keep off the insects; however, a few individuals have specialized in the setting of broken bones. Apparently, this specialty is not taught, but a person who wants to engage in this activity practices by removing the corn kernels from a dry ear of corn and then replaces them in their sockets under cover of the husks. This is said to develop finger dexterity and the sense of touch. With growing competence the neophyte bonesetter practices mending the limbs of domestic animals, and eventually, the first human patient requests his services. Clean fractures seem to be rather easily handled, and it is said that "green-twig" fractures are similarly mended. The price for this service is high, ranging from 500 sucres to over 1,000 sucres.

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For illnesses caused by spirit possession or spirit loss, a brujo or witch is needed. There are no special requirements for becoming a brujo beyond the desire and money to pay for instruction. As the prophet is seldom honored in his own country, so the Cayapa

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